2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

In addition to the many new confraternities dedicated to him after 1850 (in Naxxar, Gharghur, Kirkop and Xagħra, for example) he was chosen as patron of the new parish churches of Kalkara, Qala and Msida. Moreover, four parishes have secondary feasts dedicated to him (Rabat, Għaxaq, Kirkop and Żebbuġ). Besides these Gharghur and Siġġiewi had St. Joseph partiti which succumbed to the 1935 Church regulations.

The identification of secondary partiti in general with St. Joseph is also perhaps reflected in the colour most have chosen as their symbol. It is blue, the colour of the banner of the Confraternity of St. Joseph. The supporters of many secondary partiti, even if their saint is the Virgin Mary, wave blue scarves about to show their loyalty to it. Their rivals display red scarves, after the colour of the banner of the Confraternity of the Blessed Sacrament, whose members support the titular saint.

The correlation between partiti and occupational class is also shown in the high proportion of village priests who are sons of families supporting the titular feasts. I once asked the leader of a secondary partit why this was so. He replied that it was only natural since the families of the titular partiti were in much closer contact with the parish priest. Thus their sons, rather than those of rivals, more often became his young helpers and altar boys and received the necessary recommendations to the seminary and other church-run schools. From there, some became priests, and others assumed positions of leadership with the various associations. Other informants suggested it was because the 'best' families support the titular saints, and therefore can afford the additional school fees and loss of earning power that are involved in having their sons become priests.

Of the 41 priests born and now resident in Żurrieq, Kirkop, Qrendi, Mqabba, Luqa, Għaxaq and Żebbuġ, 33 (80 per cent) are sons of families supporting the titular feasts. This percentage gains added importance by the fact that in each of these villages the secondary partit is either equal to or larger than the titular partit. The exception is Żebbuġ, where the secondary partit is decidedly smaller than the titular one. In Farruġ, though the local priest is from a St. Roque family, all the offices connected with the parish church, and 23 of the 30 key positions with Catholic Action, the Football Club and the Labour Committee, are in the hands of St. Martin supporters. Thus the members of titular partiti are not only closer to established authority, they often become part of it.

1 [i.e. St. Joseph.—Ed.]

7: Busuttil I, Y-4, 5 (no date) 1894
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764 767 [292] their faces and black silk cloaks. (*) The room being stripped of all its furniture and hung with black cloth.

[302] The *neuuieha*, throwing themselves on their knees at the foot of the coffin, began singing the praises of the dead, and cut off handfuls of their hair which [262] [431] they spread over the coffin. On the same day, cakes and boiled wheat were distributed among all the relations, and the hair was cut off the tails of every horse at the stables belonging to the house of the deceased.

764 533 The funeral procession was always composed of the relations in mourning preceded by some boys playing the fifes or trumpets.

[765] [822] [171] (*) The colours of the dress or habit. worn to signify grief are different in different countries. In Europe, the ordinary colour for mourning is black. *Black*, being the privation of light, is supposed to denote the privation of life.

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8:Brockman T-5 (no date) 1938
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she honours and calls upon in her sister's hour of need. The tale is told of the birth-rose which was forgotten. Triplets were born. Later the rose was found, having grown on its withered stem three healthy branches bearing fresh, green leaves. Whatever deep significance attached originally to the birth-rose, the custom has a beauty of its own. 844 824

The next thought is for the little one's future. A gold ring or some other golden object is placed in the water in which he or she is washed, in order, they say, that riches will not be lacking. At one time, it may be, something of more value than the dross of riches was sought, for gold was the symbol of wisdom and a bright understanding long before it had value as currency. 844 823

It will be well if the baby is not red-headed, for the red-headed child will inevitably be known as "Son of the Wind," "Daughter of the alcove," or even more scurrilously, "Child of the priest." This readiness to doubt the paternity of poor little "Copper-knob" seems to indicate that, in spite of the blue or grey eyes of the peasants, the Maltese have always been an essentially brunette people. The slur may be no older than the occupation of the priestly knights, when celibacy must frequently have proved too much for the young "Aryans" of the Teutonic Langues. It may date back to the much earlier time of red-bearded Ullyses. It may, again, be nothing more than a rendering of "love-child"—for red has always been the colour of Love—sacred to Astoreth, Isis, and Venus. 826 [551] [822]

Yet another of the Old Things has a hand in birth. Even to-day it is accounted by some a serious matter for a child to be born on Christmas Eve. Such a child is in danger of becoming a *Gaugau*—one whose spirit will leave its body every Christmas Eve—"They then go out and wander all over the island frightening people with their groanings. After thus performing these ghostly pranks for some hours, 774 777

8:Brockman T-5 (no date) 1938
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584 824 will walk up and down the village street wearing a red carnation behind his right ear and a red handkerchief thrown over his left shoulder. The shy maiden will be peeping from behind the latticed window, probably accompanied by one or two giggling, curious younger sisters.

The symbolic bush has about it something of the atmosphere of the Song of Solomon:

> My beloved is unto me as a
> cluster of camphire in the vineyards of En-Gedi . . .
>
> I am the Rose of Sharon and
> the lily of the valleys. . . .
>
> A garden inclosed is my sister, my spouse . . .
>
> Awake, O North Wind; and come, thou south;
> blow upon my garden that the spices
> thereof may flow out.
> Let my beloved come into his garden,
> and eat his pleasant fruits.

• [822] [171] The red carnation and the red handkerchief, badges of the lover, are of that colour which is sacred to Venus. The wearing of the flower has its parallel amongst the Polynesians, to whom a red flower behind the right ear means "I am looking for a sweetheart."

584 Official "courting" will not begin until the "go-between" and the parents have arranged matters to everybody's satisfaction.

585 801 171 After the religious ceremony the young folk separate, returning to their homes for a period of eight days before setting up house. The reason for the choice of the number "eight" may not be without significance; for eight, it is said, was one of the signs of the goddess Astoreth, while the ancient Egyptians had a company of eight gods who were the Fathers and Mothers of the World. The double form of the figure "8"